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Fuller Theological Seminary

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CONTENTS

"BYE-BYE MISS AMERICAN PIE" AN EXPLORATIVE EXEGESIS .....	Jim Berger
THOUGHTS ON THE INTEGRATION OF PSYCHOLOGY AND THEOLOGY .....	Dr. Tweedie
KEEPING UP WITH THE CHAMBERLAINS .....	John Conley
INGREDIENTS OF A SUCCESSFUL YOUTH MINISTRY .....	Greg Ogden
STUDYING OUR NAVELS .....	Chuck Van Engen
TAKE A DEEP BREATH .....	Environ. 227 Class

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OPINION



## "BYE-BYE MISS AMERICAN PIE" - AN EXPLORATIVE EXEGESIS

by Jim Berger

During 1971 few songs prompted more discussion and speculation than Don McLean's, "Bye-Bye, Miss American Pie". A veritable apocraphyl recounting of a generation of rock music, it has upset some people and bewildered many. After hearing some of the misconceptions concerning it that have been thrown about the lunch tables, I felt that it was time that an explorative exegesis of the work should be published. So in the interest of public information I have collected some possible interpretations of the various passages. I do not claim that these are the actual meanings of the lyrics. Rather these are merely possible references the song may be making. It was the possible reference to these events which sparked the initial interest in the song. McLean himself has denied that the song has any reference to the pop culture or the rock music industry. He says they all refer to events in his own life. I am presenting these in order to clarify the supposed references. Copyright laws prohibit the publishing of the lyrics, so only those being discussed will be used.

The first verse is the introduction of the song and sets the time as a, "long, long time ago". It appears to be McLean's reflection upon his childhood. "Bad news on the doorstep", would seem to mean one of two things. Either the death of John Kennedy or the death of Buddy Holly, a rock and roll star of the late fifties. Holly was Don McLean's idol as a child and the album is dedicated to him. He was killed in a plane crash in 1959. I believe the author is referring to Holly, because in the later context of the song he refers to, "Now for ten years we've been on our own". Ten years from 1959 was the summer of 1969, the summer of Woodstock. If you don't know what Woodstock was, see Life, August 19, 1969. With the death of Buddy Holly it appears that McLean sees the end of an era of rock music. Indeed the refrain, "The day the music died", at the end of each verse almost signals the end of varying eras. The chorus seems to be a capturing of a life-style. A parting with a day when for lack of something better to do a young man would drive his Chevy, probably a '56 or '57, down to the levy, or river. It is so hot and dull that even the river is dry. And the, "Good old boys", were drinking whiskey and rye. "Good old boys" is an old Southern expression, referring to members of, or friends in, the community. Whiskey and rye used to be the drink of the aristocracy. So in the context it becomes a dreaming of being gentile. The line, "This'll be the day that I die", is a reference to the old Buddy Holly song, "That'll Be the Day that I Die", by Buddy Holly and the Crickets.

The second verse begins with a reference to an old rock and roll song called, "The Book of Love" by the Monotones. It begins, "Well I wonder, wonder who, ah tell me who, who wrote the book of love?" McLean asks, "Did you write the book of love?"

The remainder of the verse is a recounting of a life style of the early sixties, a time of sock hops and going steady. A time standing in marked contrast to the rest of the song.

This is where the text tends to become obscure and there will be quite a bit of speculation on my part regarding many of the references. "For ten years we've been on our own", appears to



## AN EXPLORATIVE EXEGESIS - (cont)

refer to Woodstock, jumping from one era to another. "But moss grows fat on a rolling stone", is a possible reference to the song by Bob Dylan, "Like a Rolling Stone". It is generally considered to be the song which launched the genre of folk-rock in about 1964. "But that's not how it used to be", is the introduction of a flashback, since the next few lines deal with events prior to 1969.

"When the jestor danced for the King and Queen in a coat that he borrowed from James Dean, and a voice that came from you and me." Two possible interpretations of this portion come immediately to mind; one will appear later in the context. The first is that the jestor is John Lennon of The Beatles. The king and queen then become the crown heads of England, before whom The Beatles gave a command performance. Or it might refer to Bob Dylan and Joan Baez, who in 1964-65 were referred to as the king and queen of rock and folk music. "And while the king was looking down, the jestor stole his thorny crown." This could refer to the Beatles' becoming more popular than Dylan. It more likely refers to Lennon's remark in 1965 that they (The Beatles) were more popular than Jesus. Since no action was taken against them and their popularity continued to grow, McLean writes, "The courtroom was adjourned, no verdict was returned".

The next line has given me much difficulty. "And while Lenin read a book on Marx, a quartet practiced in the park and we sang dirges in the dark, the day the music died." This did not seem to fit until I tried spelling, "Lenin", "Lennon". If that is the case, it could refer either to the song, "Back in the USSR" or "Revolution", both of which appeared on the Beatles' double white album. While that disrupts the time sequence of the song, we will make the assumption that, based upon the context of succeeding passages, there is no specific time sequence to the facts. If that is done the park then becomes the Beatles' last concert at Shea stadium in 1966. (Their double album was not released until early 1968, "Sargent Pepper's Lonely Heart's Club Band" in early 1967, and "Magical Mystery Tour" in December of 1967.) That was the last live concert the Beatles gave and so was the end of an era, another "day the music died".

The fourth verse begins with the title to another song from the Beatles' white album, "Helter Skelter". (All of the Beatles' songs mentioned were written by Lennon/McCartney.) "The birds (Byrds) flew off with a fall-out shelter, Eight miles high and falling fast." "Eight Miles High", was one of the last songs the Byrds did before David Crosby left them around early 1968. "Landing out in the grass, the plyers tried for a forward pass", Textus Obscurantis! I really don't see what it refers to except perhaps the first rock festival-Monterey Pop- in 1967. "The jestor on the sidelines in a cast", would appear to refer to Bob Dylan following his motorcycle accident in late 1966 which laid him up until early 1967. "The half-time air was sweet perfume", I cannot apply to any particular incident. However "while Sargents played a marching tune", would seem to refer to Sgt. Pepper again, and the remainder of the verse speaks of the Beatles



## AN EXPLORATIVE EXEGESIS (cont)

dominance of the record industry for so long.

"And there we were all in one place, a generation lost in space." Based upon the earlier reference to ten years this may be taken to be Woodstock. Or it may refer to the rock festival at Altamont a year later in August, 1970. "So come on Jack be nimbal, Jack be quick, Jack Flash sat on a candlestick." This is an obvious reference to the song "Jumpin' Jack Flash" by the Rolling Stones. They also wrote "Sympathy for the Devil" to which the remainder of the verse refers. However it also refers to Altamont, when a young man was beaten to death by a group of Hell's Angels. They had been hired to keep order during the Stone's performance. The incident occurred during their performance and was dealt with in the movie, "Gimme Shelter", also the name of the Stone's song.

The last verse begins with a reference to Janis Joplin, the earthy, gravel-voiced blues singer who died in October, 1970 from a Heroin overdose. "I went down to the sacred stor where I'd heard the music long before, but the man there said the music wouldn't play." The sacred store is the record store, where in the fifties one was able to listen to new records before one bought them. That era is gone, and "the music wouldn't play". The line about the children screaming, etc. appears to be a statement that the world today is in a terrible mess. "Not a word was spoken, the church bells were all broken", means that in our apathetic existence nobody does anything about it. And in the end, even the Father, Son and Holy Ghost give up on the whole scene and leave, trying to find a better place. They are the last to go, but they eventually do go. "They were singing, 'Bye-Bye, Miss American Pie, drove my chevy to the levy but the levy was dry. And good old boys was drinking whiskey and rye, sing 'This'll be the day that I die, this'll be the day that I die'".

On that nostalgic, mournful note the song ends, and one is left still with the problem of who is Miss American Pie. And if the church is the Father, Son and Holy Ghost, or even the sacred store, where are we today? Heading for the coast or not playing records anymore, because they're sinful? As Christians I feel we need to honestly ask ourselves where we fit into Miss American Pie, if we do at all.

## THOUGHTS ON THE INTEGRATION OF PSYCHOLOGY &amp; THEOLOGY

by Dr. Tweedie

The School of Psychology at Fuller was established with a primary intention of integrating the biblical revelation and the data of contemporary psychology. The founders' hopes also included the penetration and permeation of society, in this era of psychology, with Christian persons trained in the discipline of clinical psychology. In addition to this low key evangelistic



## THOUGHTS ON INTEGRATION (cont)

enterprise, there was also the intention of providing clinical services for the church. Especially those segments of the church that tended to perceive psychology as a threat rather than a promise. These were the basic task demands.

A further integration factor, not sufficiently reckoned initially, was the problem of integrating the new school with the administration, faculty, and student body of theology. Stresses in this area were exacerbated when the School of World Mission was born; psychology at Fuller yet being a puling infant. To date, this need to integrate psychology at Fuller has been the most pressing task.

Where are we on the 'stages along life's way' toward integration? Perhaps there has been dis-integration up to the present time. The following comments are unofficial and probably superficial, but they represent observations of one who's been around since it started. The discussion will briefly relate to the rubrics of integration and communication.

Integration

In the first instance, I believe that it is a popular myth that there is any particular or peculiar theoretical problem in the integration of the data bases of psychology and the Christian world view. Some would have us believe that is is an attempt to mix oil and water. In my judgment there are far more integrating problems within each discipline than between the two. Behaviorism and Existentialism struggle on the same side of the street, while Calvinism and Arminianism occasionally pause from their pugnacious intercourse to watch.

The cognitive/theoretical phase of integration has proceeded slowly, if at all. Monographs of serious content emanating from the integration seminars now total zero. This particular token of meiosis of Psyche and Pneuma was a special fantasy of mine. However, the general reluctance of theologians to participate in the seminars plus the pressure of clinical activity and training for the psychologists, have made the first seven years of our task hardly worth Leah, let alone Rachel. 'Tis a pity since no other where in the world are rich resources resident for this particular Christian endeavor.

Sending psychologists into the church and community as a mode of integration has been more fruitful. Our students and graduates are in churches as pastors and counselors, in community mental health centers, providing clinical services to the communities in the form of private practice, and are teaching on the faculties of colleges and seminaries. The special agencies of the School of Psychology--Pasadena Community Counseling Center, Child Development Center, Church Consultation Center--are at the present time making a great impact in the social process of the greater Los Angeles area.

Integration has its feet moving, but doesn't have its head together yet.



## THOUGHTS ON INTEGRATION (cont)

Communication

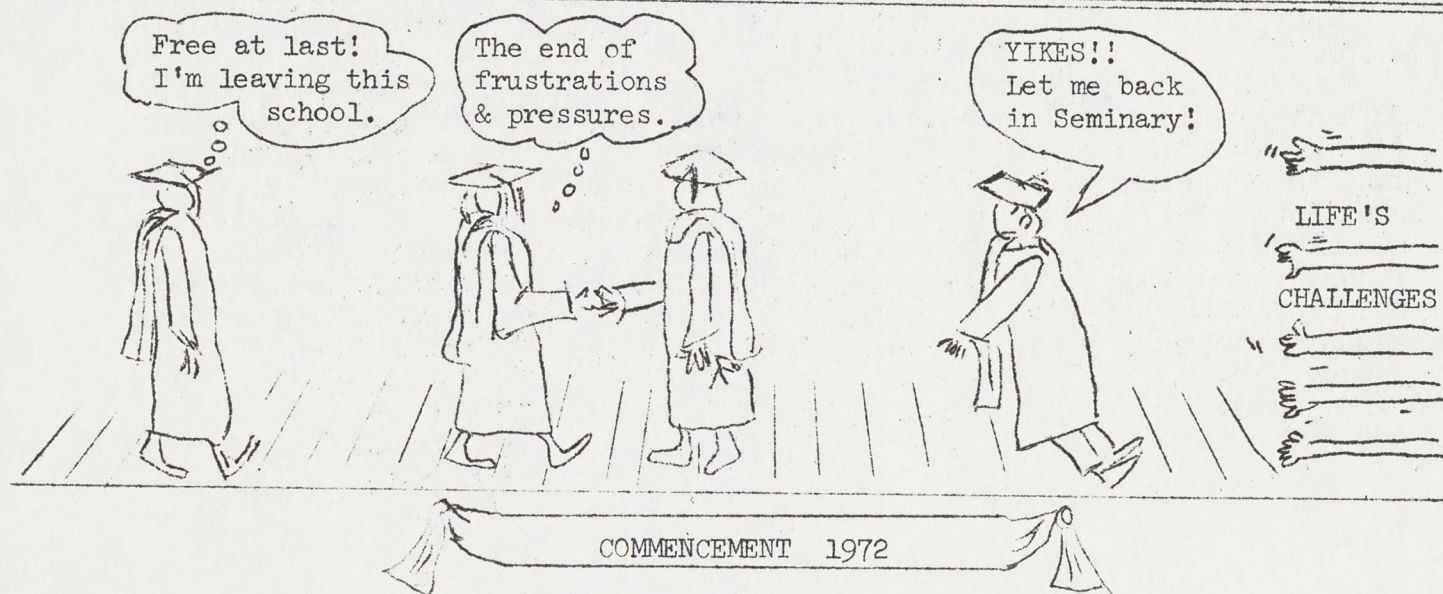
I think that we are coming into community at the present time at Fuller. The faculties have recently held a series of 'integration discussions' (with student representation). These serve to point up the differences between the three schools rather than the commonalities, since the papers are presented more in the procedural context of adversary rather than advocate, but the process of inter-personal communion and attitudinal clarification has been very satisfying to me. Such semi-formal interactions will continue next year.

Informal communication has, in many instances, proceeded more rapidly toward community. At least this is the case on the faculty level, and I assume it to be true within the student bodies. The 'anti-busing' policy which hinders theology students from participating in the Schools of Psychology and World Mission may be due to the exigencies of the theological curriculum, rather than prejudice, but some progress here would aid the integration of Fuller. In the three integration seminars in which I have been involved only two theology students have enrolled. The lay evening courses have twice given me the opportunity to relate in the classroom to students 'over there'. These times have been pleasant to me, but the course has been a bit too 'diluted', in deference to the occasional student from the neighboring community, to be of optimal benefit for the integration task.

The least anticipated, but most important task of integration is that of Fuller itself. I think it is underway. The conclave of communicators could well become a community through enhanced communication.

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In sum, the hopes and aspirations of the trustees who launched the School of Psychology are, I believe, slowly moving from potentiality to actuality. These indices I mention are hardly exhausting (in breadth that is), but do indicate a trend. At the least we are on the way to becoming an integral community, if not a community of integrators.





KEEPING UP WITH THE CHAMBERLAINS or  
HOW I LEARNED TO STOP WORRYING AND LOVE THE GARTH  
by John Conley

They did it! The Lakers ended more than a decade of frustration by becoming world champions of the National Basketball Association. Considering UCLA's collegiate crown alongside the Laker's, there is no dispute that Los Angeles is the capital of the basketball world. Kentuckians and Hoosiers can forget their claims. Businessmen at the local lunch-time-YMCA-pick-up-games and kids gunning twenty-footers at rusty rims nailed to garage doors must bow toward the new mecca of basketball.

In the excitement of this celebration, I stopped to question the meaning of all this to the Fuller community. I asked my friend Don, "What is FTS doing to preserve basketball supremacy? We Christians are supposed to be involved and supportive of our neighbors. I guess that means we take part in activities for the physical and spiritual betterment of the community".

My shock that we at Fuller were back-sliding quickly dissipated as we walked across the garth. You know, the courtyard. "It's obvious", I explained to Don, "the garth has been cemented to provide a recreation center for the school and its friends. The grass and dirt were covered to provide a better basketball surface. Sure Don, I'll tell you about dirt later. There are already holes in the cement but that was a compromise to the Ethnic Involvement Committee so our court would make our poorer friends feel at home."

"I think you're wrong", Don protested, "the windows in the chapel, the refectory, and the library will get broken".

"First of all", I answered, "the goal will be set on the east side, Don, which was left open for this very reason. To prevent breakage from strays, the windows are going to be covered by wrought iron screens like they do in school playgrounds. I mean, there's no danger of harming the view from inside because there's really nothing to view outside unless you like to look at iron and cement and plastic. But you can't see the sky, there is no soft grass to sit upon, in fact, little vegetation is left." Don seemed dejected so I tried to encourage him. "We're getting some plants."

"Really?", he exclaimed. "From whom?"

I hesitated. "Oh...well...uh...I think...Woolworth's basement. What if it is plastic? It's quality stuff!" I artificially tried to defend the destroyers of the garth but saw it wasn't necessary.

"Plastic." I could see this triggered a thought in Don's mind. "Plastic. Sure! That's why they put the wood backstop up!" Don saw my puzzlement. "A whiffle ball field!"

I watched Don walk on, both of us realizing FTS cares.

"Now John, the drain will be second base, automatic home run into the second floor offices in left field....."



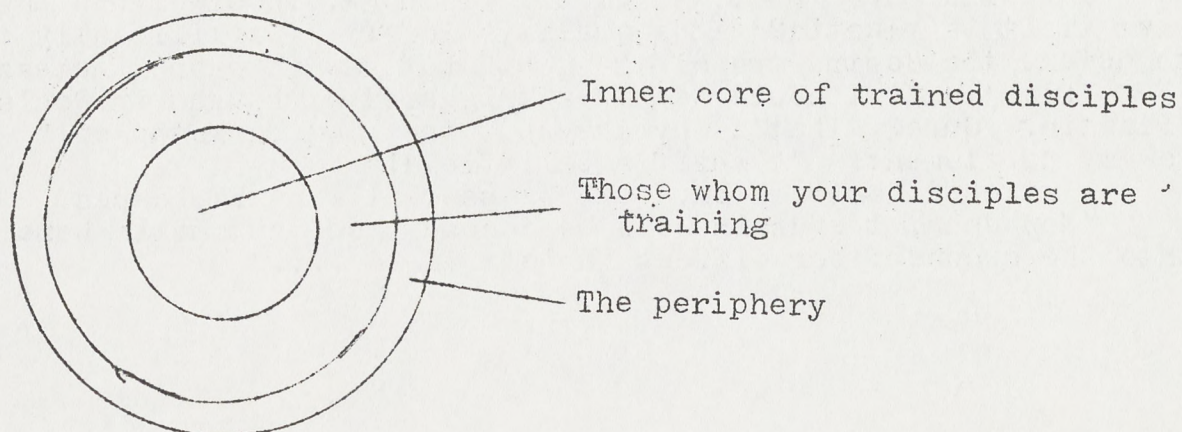
# INGREDIENTS OF A SUCCESSFUL YOUTH MINISTRY

by Greg Ogden

In Paul's first letter to the Thessalonians, he commends them for the character and quality of their church life. The characteristics Paul enumerates would make any of us envious to reproduce in our groups. The Thessalonians withstood persecutions in reception of the Word with an attitude of optimism and joy (1.6). They could be described as laboring in love, having a work of faith, and constant in their hope in Jesus Christ (1.3). Their courage and faith resounded all over the territory as an example for believers. (1.7). The Thessalonians were committed to each other, followed the example of their disciplers (Paul, Sylvanus and Timothy) and were empowered by the Living God and not false ones. But what produced such a church? As evangelicals, we have been duped into believing that you only need to know a message, and have never thought through our strategy and methods.

What are some ingredients that produce this kind of life?

1. Discipleship: The Youth Director today is told to be in charge of Junior High and High School programs, at the very least. Our usual approach is to be the friend and pastor to everyone and in the process reproduce Jesus Christ in no one. Jesus' strategy was to choose twelve men from the multitudes and invest his being into these men. Even among the twelve he had three which he gave special attention (Peter, James and John). In other words, we must develop an apprentice system of training key individuals from the work of ministry. The work of ministry should be shared with trained disciples who can then in turn train others. Instead of having one minister, we then have many who can care for the flock, and in turn expand the ministry. You choose disciples (vs. 6) on the basis of their openness to God, not on their sphere of influence in the group. (For further illumination, read Robert Coleman's, The Master Plan of Evangelism.) This plan calls for a drastic reorientation of our time commitments from programs to people. We have to become somewhat exclusive with whom we spend out time. (Pray that God will choose for you five or six people who you can meet with weekly.)





## INGREDIENTS OF A SUCCESSFUL YOUTH MINISTRY (cont)

Discipleship ProgramIndividualized Growth Plan

<u>Need</u>	<u>Aims</u>	<u>Program</u>	<u>Method</u>
Social	1. Knowledge	Instruction	(How and what to meet needs)
Psychial	2. Attitude	Worship	
Physical	3. Behavior	Fellowship	
Mental		Expression (Outreach)	
Spiritual			

You can analyze a person's growth with this simple chart.  
This is very helpful to set a person on a discipleship program.

2. Life Together: We not only want our disciples to be committed to us, but they deeply need the koinonia of each other. When Jesus left the earth, his final exhortation was that his followers would be "perfectly one" so that the world would know who Jesus was. We have been deceived in America by an individualism which says that we can do it "alone". We have left people in their loneliness by programming our meetings (movies, speakers, panels, discussions). We tell people 1) to love each other, 2) get involved in ministry, and 3) be committed to Christ, but we don't set up situations where this can occur. Can we encourage intimate koinonia with people sitting in rows, looking at the back of heads? No, our program undermines our message. The missing ingredient is allowing God to form the "fellowship of the Holy Spirit". People need to learn to share honestly with each other (James 5:16), bear one another's burdens (Galatians 6:2), and be in sympathetic union with each other (I Corinthians 12:25). We must structure our gatherings so that people can share their hurts and joys, proclaim a song of praise, teach a word of knowledge, and love, but especially be loved. This means that we (the professionals) must step down from our pedestals and lead from weakness. We are another member of the body, not the dictatorial hand that keeps everything under control. Set people free to believe that God can use them.

A whole other aspect to Body Life is that in this redemptive atmosphere people will bloom into their uniqueness. God has distributed through the Holy Spirit spiritual gifts which every believer receives. And God coordinates His body to His liking. Everyone has a ministry and unique worth. We are not individuals any more; the body has a claim on our lives. We are married to each other; the decisions we make affect the body (read Ray Stedman's, Body Life, for the theory on this).

3. Overall Strategy: In Acts 2:42-47 we see the necessary ingredients for the vital church:  
Apostle Teaching (instruction) - Basis of Scripture is the Apostles' teaching. The Word must be the foundation that is applied specifically and relevantly to the vital life.



## INGREDIENTS OF A SUCCESSFUL YOUTH MINISTRY (cont)

Worship - People must develop a sense of the majesty of God and your worship experience should lead to adoration.

Fellowship - Already described under Body Life. This is the glue that holds the ministry together.

Expression - A group cannot become ingrown or it will die. The witness of a vital fellowship is like a magnet. People want to be where love is. We also must attune people to a finely honed social consciousness.

The early church did not become a baby-sitting agency, but it was a group with a mission. These four areas of the Christian faith are the minimum requirements for believers. Let's have a tough love that demands total involvement. Evaluate your different facets of ministry so that you know exactly what goals are being established.

4. Quality Discipeler: None of these methods are worth anything unless you express the life you are trying to lead people into. You need to be a compassionate discipler who knows how to be a disciple yourself and can lead a person into an in-depth walk with the Lord. We need firm love which motivates and directs a person into areas of responsibility. We must realize that we are only one person in the body and don't have all the gifts, and therefore must rely on the rest to carry out ministry.

Much more could be said to illumine the individual sections of this article. But one word of final suggestion. Get yourself into a position now where you can learn from someone experienced in the working out of these principles. Don't get into a position where you have to stumble along by yourself. Most of us have never been discipled.

(The author ministers to youth at Glendale Presbyterian Church.)

## STUDYING OUR NAVELS by Chuck Van Engen

There is something that has been bothering me for a while to which I would like to address myself, since very recently a good example of this problem has come to the fore. The situation came most vividly to my attention at the time when we met at Chapel to "express our gut-feelings" about Nixon's moves in Vietnam.

Now regardless of our feelings on the subject (I want to stay neutral about it here) we should be aware of a disease that is invading us. I have difficulty naming this disease. But it has something to do with how we expect a man to react to problems; I sometimes get the feeling that often, consciously or unconsciously we feel that a man has completely copped out unless he "wrestles", "struggles", "is gripped by" or "existentially agonizes over" a problem. The subtlety which bothers me is the implicit hint I get that somehow it is supposed to be virtuous to "wrestle". Thus those who are not terribly emotionally distraught over a situation are



## STUDYING OUR NAVELS (cont)

somehow blind, ignorant, stupid, or have in some way "not faced the issue". Thus, although few would explicitly admit it, I feel this under-current that only the struggler is the real scholar, or human, or whatever.

This presupposition is simply wrong. There is no inherent virtue in wrestling or struggling. In fact, I often find that the struggler does not reach any constructive direction for change until he nearly gives up his struggling out of frustration.

What I mean is, for example the Chapel service I mentioned. After several had voiced their fears and frustrations and horror and terrific hate of killing and shame at Nixon's "national pride", someone else stood up and expressed the fact that although he, too, was feeling the same thing, yet he was praising God that our comfort and peace comes not from the world but from God in us.

Now, that word of comfort should have been the occasion of praise and joy. But I noticed it sort of fell flat. Why? Because the strugglers did not seem to want to be consoled. They seemed to consider the fellow shallow-minded to think that consolation was an answer in the presence of such horror! After-all, "it is US who are mining the harbors!" Was this meant to say - "I will not be consoled as long as this is going on? Then we should never know peace, because more people are killed on the freeways than in Vietnam; more people died in Biafra than we want to think about. You name it, there is evil, disease and sin in the world. Yet Christ told us to possess His peace, and to comfort one another.

The "struggler" refuses often to accept a simple solution - sometimes any solution. Why? I believe it is because of this implicit presupposition that it is virtuous to "struggle with the issues". But I believe this comes from human pride. "Look at me," we seem to say, "I'm really contemporary because I don't allow a simple answer from God to stray me from my primary purpose-- to struggle; to struggle or not to struggle, that is the question". In fact this sort of existential struggling does not have as a purpose to find a solution - it really seems only to want to struggle, and struggle more. Because struggling is virtuous, it is scholarly, it is intellectual. Let's not allow intellectual pride to blind us.

I am not saying that we should not face problems squarely and boldly. I am not advocating ignoring problems. I am not trying to down-grade the intellectual frustration which, in problem-solving, often is the energy which forces us to a solution. And I am not anti\_scholarship.

What I AM trying to say, however, is that our purpose must always be to seek for answers by looking not to ourselves and our struggling, but to Scripture and ultimately to our Lord. Our perspective must be kept clear. We must remain constructive, always seeking practical truth which applies to the situation.

"Gut-level reactions" are very fine for "weeping with those who weep". But let us not forget that we are not called to study our navels to find the answers in our guts. We find the answers by raising our vision, beholding Christ, and comforting others with the "comfort with which we ourselves have been comforted".



TAKE A DEEP BREATH:  
A SUMMARY STATEMENT AND CHALLENGE  
by Environment 227 Class

We are concerned for nature because we men have failed in our responsibility to it as sharing with us in God's creative act. We must, under God, right the wrong that men have done, restore the balance of nature, and as Christ's servants, aid in its redemption (cf. Romans 8:18ff). We must make clear that the groanings and travailing of nature is now in part being healed as the redemption of men, too, moves to its final consumation and as the sons of God are being unveiled. We act with faith in God, love to our fellow men and our natural environment, hope in the final summing up of all things in the<sup>1</sup> Christ. Our ethical concern has thus a deeper dimension.

### The Problem

Our world is finite and its physical resources are limited. Given present growth and production figures, even including technological advancements, it has been estimated that TOTAL CATASTROPHE will occur in less than 100 years.<sup>2</sup> The physical resources and their accompanying benefits are unevenly distributed leaving  $\frac{1}{4}$  of the world relatively rich and  $\frac{3}{4}$  of the world wretchedly poor.<sup>3</sup> Notice that 10% of the world's population is currently using 60% of the new available resources.<sup>4</sup> Witness also the air you breathe; the current court battles against auto emission control, and that the average auto uses about 100,000 gallons of air per 1 gallon of fuel.<sup>5</sup> Unless major changes are made very soon in our patterns of population and industrial growth - our children, or grandchildren (if not we, ourselves) will suffer harsh deprivations. Massive suffering will occur even sooner in the underdeveloped nations unless major reordering of our priorities occurs.

### Technology is Not a Solution

The fundamental problem has no technological solution. Technological solutions in our present experience usually create new problems - often more pollution. Our problems are the result of ignorance and selfishness. Ignorance of the environmental crisis and the kind of selfishness which promotes it are pervasive among all people, whether Christian or non-Christian.

### A Christian Perspective

As Christians, we must consider aspects of the Gospel which apply to the environmental crisis. God created the world and saw that "it was good" (Gen. 1:10). Man was created at peace with nature. Man's refusal to live in a dependent relationship with God caused man to live in disharmony with nature and with his fellow human beings. Genesis 3 records man's alienation from the goodness and bounty of nature.

God's redemptive concern extends not only to persons but also to the whole of the created world. Paul says in Romans 8:19-22 concerning the things to come: "For the creation waits with eager



## TAKE A DEEP BREATH (cont)

longing for the revealing of the sons of God, for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole reation has been groaning in travail together until now; and not only the creation, but we ourselves who have the fruits of the Spirit..."

### A Christian Attitude

The Christian Gospel calls all Christians to stewardship of our environment. In any possible justification of war, Christians must consider the devastating effects of modern warfare on world ecology. Christians must affirm that material prosperity, which can be a blessing, is never properly a goal for life. Christians must support those beneficial life styles which produce a more whole-some way of living in partnership with the environment. Christians must commit themselves to love in the justice of redistribution of the world's goods. Christians must consider with much prayer necessary attitudinal changes (re: Matt. 5).

### The Christian in Action

The class on Theology of Environment at Fuller Seminary concludes that we are responsible to work toward possible solutions. Therefore, we urge you to consider the following suggestions:

- A. Within the Fuller "Community"
  1. the use of recycled paper
  2. the condensation of notices and bulletins
  3. environmental awareness in proposed building plans
- B. On an individual basis
  1. the use of recyclable and recycled products
  2. ascertain excesses as unnecessary (I Thess. 4:11)
  3. family planning
  4. cooperative food buying
  5. multiple family dwellings

Our action must be grounded in God's love for men and for His world. "We are concerned with nature in hope because it is participant in the redemption that the Christ has effected in His incarnate life, death and resurrection." 6

1. Rust, E. Garden or Desert. Word
2. Meadows, D., The Limits to Growth. Potomac Assoc.
- #. Ibid.
4. "Study on East Asian Polity" Univ. of Pacific, 1971.
5. The Fram Corporation
6. Rust, loc. cit.